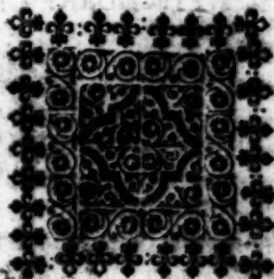


16. S-1219 THE
DECLARATION
OF THE
KINGDOME OF
SCOTLAND,
CONCERNING

The present Expedition into *England*,
according to the Commission and Order of the
Convention of Estates, from their
meeting at Edinburgh,
August 1643.



EDINBURGH,

Printed by *Evan Tyler*, Printer to the Kings
most Excellent Majestie. 1643.



THe Committee of the Estates of the
Kingdome of Scotland, Ordaines
the following Declaration to be forth-
with printed both in English and La-
tine.

Archbald Primerose..



The DECLARATION of the Kingdome of SCOTLAND.

IT is now, we suppose, known to the Christian world, and will be known to after ages, what have been the dangers and distresses of this Kirk and Kingdome, in their Religion and Liberties; What their endeavours and wrestlings have been for deliverance, and how mercifully and marvellously the good hand of God did settle their Religi-

on and Peace, against the devices, attempts and practises of Papists, Prelates and Malignants: who, had they not been given up to incurable blindness and hardness of heart, would have seen and acknowledged the hand of God working against them, and themselves fighting against God. But these enemies of all righteousness, full of all subtilty and mischief, do not cease to pervert the right wayes of the Lord. Their great project and main designe against the Reformed Religion and People of God, is not altered, but continueth one and the same: their furie and malice is not abated, and their plots and policies deeper, and more wicked then before; onely finding their fraud frustrated, and their forces beaten back upon one side; they have with new stratagems, fresh resolutions, and greater power, assaulted another part of the wall, and have made the breach so wide and large, that they have entred, and begun to roare in the midst of the Congregations of Gods People, and are setting up their Ensignes for Signes, which to the unspeakable grief of all who are not both void of Grace, and deprived of naturall affection, is to be seen this day in miserable *Ireland*, and distressed *England*; and, unlesse it be prevented by their timeous and speedy deliverance, shall (wee know not how soon) be seen and felt in this Kingdome; where, as the enemies did begin, so shall they end this bloody, barbarous, and Anti-christian tragedie, if the Authors be not interrupted and driven from the Stage, before they bring it to their intended conclusion and hellish applause.

It is wee confesse, no small comfort to this Kirk and Kingdome, that we have been willing and ready by all

all good means from the beginning, to quench this unnatural fire; all who have had place and publick interest, the Lords of his Majesties privie Councell, the Commissioners for conserving the peace, and the Generall Assembly of this Kirk and their Commissioners, having with all care and faithfulness applied themselves from time to time, to use all good means; such as are their humble desires, their Supplications, Declarations and Remonstrances to his Majesty for a blessed Pacification: And after all these had proved ineffectuall, Commissioners were sent to represent, how much this Kirk and Kingdome from their interest in the preservation of their own Religion, the safety of his Majesties Person, and their near relation to their Brethren of *England*, were concerned in the unhappy differences, betwixt his Majestie and the houses of Parliament, and in all humility and tenderness, to make offer of their mediation and nationall intercession, for removing them in such a way as might most serve for his Majesties honour, and the good of his people; but after long attendance, much contrary to their desires and hopes, and to the expectation of all his Majesties good Subjects in both Kingdomes (so prevalent were the Counsels of the Popish Prelaticall, and malignant party, apprehending their own troubles and misery, in the publick peace and happiness of the King and his People) the offer of their humble service and faithfull endeavours, was utterly refused and rejected, upon no other reason, but that they had no warrant nor capacity for such a mediation, although authorized by a Commission from his Majestie and Parliament for that effect; and that the intermixture of the government of:

the Church of *England* with the civill government, was such a myserie as could not be understood by them ; although it be true which was then often replied , that in the eighth demand of the Treaty of Peace, the desire of uniformity in Kirk-government was kindly entertained , and received such an answer , as hath been since a door of hope to this Kirk and Kingdome of obtaining their desires : and although the Houses of Parliament, who are best acquainted with the constitution of that Kingdome , and whom it most concerneth, have passed their Bill , for abolishing of Episcopall government , not onely as a great impediment to the perfect Reformation and growth of Religion (which in a Christian Kingdome is a sufficient ground) but also, as very prejudiciall to the civill State and Government.

The Commissioners having returned from *Oxford* without successe , and the miseries of *Ireland* , the troubles of *England* , and the dangers and pressures of this Kingdome more and more increasing ; the Lords of his Majesties Councell , the Commissioners for conserving the Peace, and the Commissioners for the Common burthens , all intrusted with the publike affairs of the Kingdome respectively , found themselves pressed above their place and power , with difficulties , which required the Common Councell, consent and resolution of the Estates of the Kingdome , and were necessitate according to the practice of former times (his Majesty having denied a Parliament , being supplicated for that effect) to call a Convention of the Estates , that by their wisdom they might consider of the Common duty , and provide for the publick safety of the Kingdome,

dome, in a time of such extremity. No sooner did the Convention of Estates, which was met with more then ordinary frequency and alacrity, enter into publick consultation, but the good providence of God still watching over this Countrey for good, did bring to their hand, a discovery of divers treacherous attempts, against the Kirk and Kingdome; as if the Convention had been called to receive Information of the dangers, and to provide remedies, for the safety of the publick. Like as the dangers discovered unto them, were made publickly known, and with the advice of the Commissioners of the Generall Assembly, the remedies also were agreed upon, and published in print.

Amongst these remedies a chief one was, to consider of the renewing of a League and Association with *England*, for defence of Religion, and the mutuall peace of the Kingdomes against the common Enemy, and how farre the same might be extended against Prelacie and Popish Ceremonies for uniformity in Kirk-government, and the externall Worship of God, as is more fully expressed in the Remonstrance of the remedies of the dangers of Religion. But before the Convention of Estates had entered upon this grave consideration Commissioners came from both Houses of the Parliament of *England*, warranted and authorized to propound their desires of the same union and strait Conjunction of the two Nations, against Papists, and Prelates, with their adherents; and to consider with the Estates of this Kingdome, of such Articles or Propositions, as might make the assistance and union betwixt the two Nations more beneficiall and effectuell for the common security of Religion and Libertie. Upon the manifestation

tion of this concurrence of the strong inclinations and desires of the Estates of both Kingdomes, with which the Generall Assembly, did most unanimously and heartily joyne their desires, counsels, and prayers, a Committee of the Convention of Estates, and a Committee of the Generall Assembly, were appointed to meet with the Comissioners of the Houses of Parliament, for considering the best and readiest wayes, by which these common desires and conceptions might be ripened and brought forward toward perfection, and (if it were possible) to birth and action, for the comfort of both Kingdomes, in Religion and Peace. These three Committees after some meetings for debate and deliberation, did resolve in end, that, according to the commendable practice of the two Kingdomes in former times of distresse and danger, the example of the People of God in other Nations, in the like case, and the late example of the Kirk and Kingdom of *Scotland*, the best and most effectually means for preserving Religion, and both Kingdomes from utter ruine and destruction, and for procuring Peace, and all other blessings, were: That both Kingdomes enter into a solemne League and Covenant to be sworne and subscribed by his Majesties Subjects of all degrees in both Kingdomes, who love the true Protestant, reformed Religion, His Majesties honour and safety, and their own happinesse: And therefore they did with common consent agree upon the first lineaments and principall parts of a Covenant, to be offered to the view, and to be considered by the wisdom of the full Assembly of the Kirk, and Convention of Estates, which, how soon it was presented unto them, and read once and again in their audience, did so affect their hearts, that the
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fire which had made them to melt in tears at the solemnizing of the Nationall Covenant of this Kingdome, did begin to burn again, and bring forth the sparkles of the like affection; and withall did fill them with confidence and hope, that the Lord, inclining the hearts of the Houses of Parliament, and of the gracious and wel-affected People of *England*, to joyn in this Covenant, they will thereby finde an answer from Heaven to all the prayers, which they have offered up with strong crying and tears, a deliverance from all their sufferings and feares, and the beginning of a new World of joy and peace, which the Lord will create for their comfort.

But we know on the other part, upon the swearing and subscribing of this Covenant by true Christians and Patriots; the opposite and malignant party of Papists, Prelates, and others the sonnes of defection and contention their adherents, will rage & tumultuate more then ever before. And therefore, unlesse we will either betray our Religion, Liberties, and Lawes, and all that we and ours do possesse, into their hands, and suffer our selves to be cut off and massacred by such bloody and barbarous cruelty, as they have executed this time past in *Ireland* and *England*, there is a necessity of taking of Arms for mutuall defence, in the cause of Religion, of the Kings honour, of the liberty and peace of the Kingdomes, and of every one of us in our own private estate and condition. In this case it is most necessary, that every one against all doubting be perswaded in his minde of the lawfulnessse of his undertaking, and of the Cause maintained by him, which is no other, then the good of Religion in *England*, and the deliverance of

our Brethren out of the depths of affliction, the preservation of our own Religion, and of our selves from the extremity of misery, and the safety of our Native King, and his Kingdomes from destruction and desolation: Any one of which, by all Law divine and humane, is too just cause of taking of Arms, how much more when all of them are joyned in one? Whosoever with-draweth and hideth himself in such a debate and controversie, let him consider, whether he be not a hater of his Brethren, against Christian and common charity; An hater of himself and his posterity, against the law and light of nature; A hater of the King and his Kingdomes, against loyaltie and common duty; And a hater of God, against all Religion and Peace.

Concerning the first, The question is not, nor need we dispute, whether we may propagate our Religion by Arms, but whether, according to our power, we ought to assist our Brethren in *England*, who are calling for our help, and are shedding their blood in defence of that power, without which Religion can neither be defended nor reformed, nor unity of Religion with us, and other reformed Kirks, be attained, who have in the cause of Religion, and the like exigence, assisted us and other reformed Kirks, to whom, of old and of late, we have made promises of the reall Declarations of all Christian duty and thankfulnesse; And who, upon our desires and their endeavours for unity in Religion, have often warned us, that the malignant party would bend all their invention and forces to interrupt the work, and to ruine and destroy them in the undertaking of it, which we see this day come to passe. The question is no sooner rightly stated, but it is as soon resolved:

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the Lord save us from the curse of *Meribor*, who came not to help the Lord, to help the Lord against the mighty: when they look upon the Cause which they maintain, the prayers, tears, and blood which they have poured forth, and the insolencies and blasphemies of the enemies, we cannot doubt, but enlargement and deliverance shall arise unto *England*; but we have reason to fear, if we upon to fair a calling, sit still and hold our peace, this Kirk and Kingdome shall perish by the hand of the same enemy, and there shall be none to deliver us: And who knows, whether the Lord hath granted us mercy, furnished us with men of Warre, put Weapons in our hands, and called this great Councell of the Estates, for warrant and direction for such a time as this? God forbid, and be it farre from us to sit down at ease (if we may promise to our selves ease) on this side of *Jordan*, till our Brethren be possessed in the liberties of the Kingdome of Christ.

Neither concerning the second, is the question (as our enemies would make it) whether we shall enter into *England*, and lift Arms against our own King, who hath promised and done as much as may secure us in our Religion and Liberties; but whether against the Popish, Prelaticall, and Malignant party their adherents, prevailing in *England* and *Ireland*, we be not bound to provide for our own preservation, although it had not been often told us from *England*, and the reformed Kirks in other places, we might of our selves have known from our continuall experience ever since the time of our first Reformation, especially after the two Kingdomes have been united under one Head and Monarch, from the Principles of our own Declara-

tions, in the time of our late troubles and dangers, from the vindictive disposition of the enemies of this Kirk and Kingdome, which they conceive to be the fountain whence have issued all these evils, and from the grounds of common reason, That we cannot long like *Goshen*; enjoy our light, if darknesse shall cover the face of other reformed Kirks: that *Juda* cannot long continue in liberty, if *Israel* be led away in captivity, and that the condition of the one Kirk and Kingdome, whether in Religion or Peace, must be common to both: If *England* shall subdue the enemies of Religion without that assistance which they call for from us at this time, what help can we expect from them in the houre of our temptation, which we have deserved, and the Lord may bring upon us when he will. God forbid, that we should give them cause to laugh at our calamity, and mock when our fear cometh; and if they shall be given over into the hand of the Enemy (which God in his mercy avert) will not the enemy strengthened with increase of power, be the more insolent and unresistable, and will not the power of *England*, turned into the hands of Malignants, turne also enemy against this Kirk and Kingdome, and upon such pretences as be already invented, and yet (they will alledge) according to the late Treaty of Peace, within three moneths space, denounce a Nationall Warre against us.

And concerning the third, the question is not, whether we should presume to be Arbitrators in the matters now debated by fire and sword, betwixt his Majesty and the Houses of Parliament, which may seeme to be forraigne and extrinsecall to this Nation, and wherein we may be conceived to have no interest, but whether

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our mediation and intercession being rejected by the one side, upon hope of victory ; or suppose, by both sides, upon confidence of their own strength, and severall successes, it be not our duty, it being in our power, to stop or prevent the effusion of Christian blood ? Or whether we ought not to endeavour to rescue our Native King, his Crown and Posterity, out of the midst of so many dangers ; and to preserve his People and Kingdome from ruine and destruction ? If every private man be bound in duty to interpose himself as a reconciler and sequestrator betwixt his neighbours, armed to their mutuall destruction ? If the son ought to hazard his own life for the preservation of his father & brother at variance the one against another ? Shal a Kingdome sit still, and suffer their King and neighbouring Kingdome to perish in an unnaturall warre ? In the time of animosities and appetite of revenge, such an interposing may be an irritation : But afterwards, when the eyes of the mind no more bloud-run with passion, do discern things aright, it shall be no grief, nor offence of heart, but matter of thanksgiving to God, and to the Instruments which have kept from shedding of blood, and from revenge.

The Covenant is now solemnly taken in *England*, and is countenanced there already from Heaven with marvellous successe. The Propositions and Articles of the Treatie are with wonderfull unanimity concluded in both Houses of Parliament, Cessation of Armes is agreed upon with the Irish Rebels, and they, notwithstanding all the barbarous and unparalleled crueltie exercised by them upon the Protestants and people of God in that Kingdome, honoured with the title of his

Majesties Subjects : It is therefore now high time for all true-hearted Scottish men, and good Patriots abroad, especially such as upon fair and plausible pretences have been formerly mistaken or seduced to take arms against this Cause of God and Religion, timely to remember their Nationall Covenant, and seriously to bethink themselves of the duty, which, by so manifold Obligations they owe to their Religion and Native Countrey in this time of so great distresse and danger to both: lest despising or neglecting this our warning and intimation, they either perish by wilfull persisting in their own wayes against God, their Countrey, and Covenant; or come too late, and there be no place left for repentance. It is also most necessary for all good people of all ranks and degrees within the Kingdome, to deny themselves and their own ease, or what earthly thing is dearest unto them, to lift up their eyes and behold the Work of God unto which they are called, and with heart and hand to joyn in this so religious, so just, and so necessary Expedition, and which upon the truth of God, our own late, comfortable, and never to be forgotten experience, and the prayers of the people of God, we may be assured, will in end, against all difficulties and opposition, be crowned with such successe, as may be honour to God, confusion to his presumptuous and incorrigible enemies, propagation to the true Religion, and comfort to all the unfeigned lovers of truth and peace, which against all calummie and contradiction hath been, is, and shall be the summe of our desires.

FINIS.

